

Christian Secretary.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES!"

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TERMS.

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Communications.

For the Christian Secretary.

Letters to those who have recently professed Religion.

No. 8.

DEAR BRETHREN AND SISTERS:—The blessed Saviour has said to you in his word, "Follow me." He went about doing good. His was a life of toil and suffering. If we would follow him, we must be willing to labor. Christ's servants are required to work in his vineyard. You have just entered the field, and you have something more to do than merely enjoy yourself,—something more even, than to keep your own heart, for "no man liveth to himself." The church of Christ to which you now belong, sustains most important relations to the world,—great obligations rest upon her. She has burdens to bear, to try her strength,—she has enemies to subdue, to prove her power and skill in conflict,—she has rites and ordinances committed to her keeping, to test her attachment to the authority of Christ,—she has institutions to sustain for her own spiritual benefit, and the saving of souls ready to perish. You may think that the burden of all these labors and efforts now rests upon others; but the fathers will soon fall asleep,—the burden-bearers will soon become weak and tremulous with age, and you must then become pillars in the spiritual temple, or the church will become weak and inefficient. And it is well that you should now, in the outset of your Christian course, begin to accustom your necks to the yoke. It will be found easier. Begin now to bend your bodies to the burden—it will be the lighter.

The ministry of reconciliation is an important institution; and it is incumbent on the church to sustain it. Now are you doing all you can to sustain the preaching of the gospel in your own church, and in the community where you reside? Don't say that you are doing more than others in proportion to your ability. Christ will never inquire of you what your brother has done. Besides it is most likely that others are not doing their duty. Suppose others do nothing? does it justify you in remaining idle or indifferent?

Preserve your health, and prolong your usefulness, by accustoming yourself to hardships. But never think theatrical gesture is zeal, or that noise is religion. You may scare men, and drive them from the meeting, but you cannot scare nor drive them to heaven. Men must be sanctified through the influence of the truth, to be prepared for heaven; therefore, let them hear the truth, delivered in a plain, unostentatious manner, and nothing but the truth. Steer your course between affection and cold formality. Feel all you wish your hearers to feel, and no more. Learn to distinguish between the excitement produced on the auditory, by the truth itself, and that produced by the manner of exhibiting that truth, and judge the religious state of your hearers accordingly.

You believe it is the duty of those who preach the gospel to give themselves wholly to the work, and to study to show themselves workmen that need not be ashamed. You will admit that their work is of sufficient importance to demand all their mental and physical strength. I know some have said that if a man is called to preach, he must preach, whether he receives any support from the church or not. The Lord will support him, or he can labor with his hands, as Paul did. And it is possible that formerly the example of the Apostle in this respect, was referred to more frequently than his precepts. He was careful in his letters to remind his brethren that those who preached the gospel, should live of the gospel; and that those who ministered unto them, in spiritual things, should receive of their carnal things.

Now you want a good minister—one of the best; nor is it wrong for you to desire the best gifts. But in order to have such an one, and keep him, you must provide for him and his family an adequate maintenance. You need not encourage him by your munificence, to indulge in luxury and extravagance; but see that his income is sufficiently liberal to relieve him from all anxiety and embarrassment of a worldly nature. If he is faithful, he will probably have cares and trials enough of another kind to keep him humble. And if he should have some preliminary trials, be careful that you have a clear conscience in the matter.

You will have to contend "against spiritual wickedness in high places," or wicked spirits in heavenly places. Keep a good look out for those in your own heart. There is the most danger. Satan, with all his external servants, is not so destructive to your usefulness or peace. Never stop to quarrel with false brethren, refer their case to the judgment day. Let your mind soar aloft, and do not descend to kick at every dog that barks at you.

Pray much for your country, but do not entangle yourself in its political affairs. Know nothing in any place, but "Jesus Christ and him crucified."

Get behind the Saviour when you preach, so that the people may not see you, but make your sermons fix their eyes on him. Devote much time to private prayer, and labor to have your own soul deeply affected with a sense of your weakness, for just in proportion as you really feel your weakness, will Christ strengthen you.

If you have evidence that God put you into the ministry, stay there until he puts you out; and let no discouragement tempt you to change your calling for any other. You are to work with God, not as a co-worker, but as a servant-worker. Attend faithfully to the work He sets you about, and leave the event with him.

S. W.

For the Christian Secretary.

Testimonies against War.

WASHINGTON'S VIEWS.

War has been the favorite delusion of our world for more than five thousand years; yet have a few among the wise and good of every age discovered its real character, and denounced it as a sin, a curse, and a shame. They may have connived at it, and even lent it their sanction and support, but their good sense constrained them, in moments of reflection, to condemn it as a mass of crimes and woes. This world is full of such testimonies against this custom; nor have the better sort of warriors themselves been slow to acknowledge its guilt and evils.

But perhaps your church is small, and you are poor, and unable to sustain a Pastor. Some of the members are unwilling to do what you think they might, and you are discouraged. Well just do what you can, and if you don't have so much preaching, possibly you may have as much of the Spirit. And you will have a conscience void of offence. But don't you ever say, "We must do without a pastor," until you can say before God, "I have done what I could." I presume that there are some "Old Professors" who think that two or three hundred dollars is a large sum to give a minister annually, just for preaching. And if they cannot raise it by casting in a few dollars which they would never miss, why, they must do without one. They never think of denying themselves to sustain the ordinances of God's house.

Brethren, we hope better things of you. Don't copy any such examples. It will kill your piety, and destroy your influence. We hope the time may soon come, and we expect it will, if you are faithful, when we shall have no feeble churches without a pastor; but when a faithful herald shall be found upon every one of our watch-towers in Zion, well sustained by a devoted, active, self-denying band of the followers of Christ. Be it yours to see that our hopes are realized. If you are strong, assist the weak; and if you are weak, do what you can; and if it is not told of on earth, it will be known in heaven. Yours, S. B.

For the Christian Secretary.

A Hint to Young Ministers.

MY BROTHER, you are employed in a good work; you hold a very responsible office; you have to do with undying souls. The eyes of different characters, both visible and invisible, are upon you. Your heart and motives are known to Him in whose service you are engaged. Most of your fathers in the ministry have retired from the work. Just after his marriage, he says, "while you have

been making love under the banner of fly-men, the great personages of the North have been making war under the inspiration, or rather the infatuation of Man. Now, for my part, I conceive you had much the best and wisest of the bargain; for it is certainly more consonant with all the principles of reason and religion to replenish the earth with inhabitants, rather than depopulate it by killing those already in existence. Besides, it is time for knight-errantry and mad heroism to be at an end.

"Your young military men, who want to reap a harvest of laurels, don't care how many seeds of war are sown; but for the sake of humanity, it is devoutly to be wished, that the manly employments of agriculture, and the humanizing arts of commerce, should supersede the waste of war, and the ravages of conquest; that swords may be turned into ploughshares, and spears into pruning hooks, as the Scriptures express it, and nations learn war no more." IRENEUS.

From the N. Y. Evangelist.

That Thought.

One of England's noblest statesmen writing to a son, said, "It is of great importance for a man to take heed what thought he entertains, as what company he keeps." He could not have given a more valuable admonition; and had the Earl of Chatham succeeded in enforcing that maxim as a political principle on the young men of his day, the world would have been more blessed by his moral than his political counsels. A thought, because it seems so small an affair, hides its own power. It seems to have little to do with the important concerns of life. A thought, it is but a drop, a ray, a mote, a thing too small to move a mind, a man, the current of affairs, the soul's destinies. So many have dreamed. And they have not needed that thought. But it was a drop to gather other drops to itself and form the resistless tide; the ray that gathered other beams till the sun was set on fire; the mote that attracted others till the mass was overwhelming.

That thought! Had Eve repelled it, how different this world's history! What interests were suspended on the manner she should treat that thought. As by fancy we transport ourselves to her presence, we find ourselves spontaneously raising the loud admonition, "Beware of that thought."

That thought! Had David dashed the vile intruder from his heart, then had that dark cloud never gathered, that spread so awful a shadow over the moral splendor of his character. What tears, and shame, and anguish would be have been saved!

That thought! It stole serpent-like into the soul of Peter. Had he dragged it out ere it could nestle in his soul, that denial of his Master had been saved, and all the woes that consciousness of so glaring a crime, poured upon him.

That thought! There was a first one, and the first was parent of others that issued in the dreadful treachery of Judas. That thought stood in the relation of cause and its effect, minute as it might have seemed, was a point of progress towards the frightful gulph which swallowed up that most miserable man!

That thought! It was one of revenge. A pitiful trifles awakened it. A resolute act, with a devout ejaculation for divine aid would have crushed it, and it would have perished. But the heart cherished it, and the spark became a blaze, and the whole soul was soon on flame.—The duelist's dreadful work must be done. I have plucked a flower from the untimely grave of that miserable wretch. I have witnessed a widow's woes, and the desolations of a once happy home!

Thoughts! They are sparks, and men's souls are full of combustibles. The elements of the most terrific explosions are within their reach. Thoughts are starting points of influences which act with fearful energy on the most precious interests of men.

"Keep thine heart with all diligence," is an admonition full of kindness, as well as the soundest philosophy. He that guards well his thoughts, welcoming and cherishing the precious, but disdaining and spurning the vile, lays his hands on the issues of life. He stands by the fountain and prevents those bitter streams that had otherwise issued from it. He prevents his horizon from being covered with clouds and darkness. What scenes of pollution, guilt, and woe, temporal and eternal, would have been saved, had there been due regard for the admonition, "Beware of that thought!"

The silent Prayer of Two Thousand Persons.

The Rev. Dr. Cox, in his history of the English Baptist Mission, relates a circumstance, which was not only impressive and affecting almost beyond a parallel, in itself, but which in its result, exhibited in a most remarkable manner, the power of prayer, directed to a definite object. It was while Dr. Carey was almost alone in India, and greatly distressed for want of another missionary to station on the Island of Amboyna, where there were said to be 20,000 professing Christians, with places of worship and schools, but without a minister, that the first annual meeting of the Baptist Missionary Society was held in London. During the session, Mr. Fuller and Dr. Ryland preached in the Dutch church, Austin Friars. In his discourse, the latter adverted to Dr. Carey, in having two of his sons, Felix and William, devoted to the mission; "but," said he, "there is a third who gives him pain, he is not yet turned to the Lord;" —then making a solemn and lengthened pause, during which tears flowed abundantly from his eyes, he exclaimed in shrill and vociferous voice, which seemed to exhaust a whole soul of feeling, "Brethren, let us send up a united, universal, and fervent prayer to God, in solemn silence, for the conversion of Jabez Carey!" The appeal was like a sudden clap of thunder, and the pause afterwards as intensely solemn as silence and prayer could make. Two minutes, at least,

of the most profound devotional feeling pervaded

an assembly of perhaps two thousand persons. Among the first letters afterwards received, was the announcement of that conversion which had been so earnestly sought; nearly or quite synchronous with the season of fervent supplication.

It may be interesting to the reader, if we add that this Jabez Carey had, about eighteen months before, been articled to an attorney, and had greatly pained his father by his apparent dislike of religion. But immediately on his conversion, he proposed himself for the missionary work at Amboyna. His employer generously set him at liberty, and gave him the highest testimonials for diligence and ability. Just previous to his designation, important business with the government brought Felix from Burmah. And thus Dr. Carey, with two of his sons, Felix and William, uniting in laying hands on the third. "I trust," said the good father, "this will be a matter of everlasting praise. O praise the Lord with me, and let us exalt his name together! To me the Lord has been very, very gracious. I trust all my children love the Lord, and three out of four are actually engaged in the important work of publishing his gospel among the heathen; two of them in new countries."—Reflector.

The Lord's Prayer.

How many millions and millions of times has that prayer been preferred by Christians of all denominations! So wide, indeed, is the sound thereof gone forth, that daily, and almost without intermission, from the ends of the earth, and afar off upon the sea, it is ascending to heaven like incense and a pure offering. Nor needs it the gift of prophecy to foretel that, though "heaven and earth shall pass away," these words of our blessed Lord "shall not pass away," till every petition in it has been answered; till the kingdom of God shall come, and his will be done in earth as it is in heaven.—Montgomery.

That duty of prayer supposes the duty of working together with God. He who would content himself with praying for the coming of Christ's kingdom, without exerting himself to promote it, ought to content himself with praying for his daily bread, without using the requisite means to obtain it. The very principles which dictate the prayer, which surround it with all the feelings of the heart, when it is not formal and hypocritical, are the very feelings which urge to the greatest exertions. The man who works not in this cause ought to blot this petition out of the prayer taught him by his Lord; and not this only, but many others. To him is denied the fine, buoyant swell of desire which gives breath and life to the prayer, "Thy kingdom come;" nor can he terminate his devotions with, "Thine is the kingdom, and the power, and the glory," who has not a soul to anticipate, nor an eye to rest upon, the glories of the age when the desire shall be fulfilled; when the prophecy shall be accomplished; when the anticipation shall be converted into fact and history. This petition, too, was intended as the constant pledge to the church in the darkest times, that the cause of Christ should ultimately triumph. Driven into deserts; yet the deserts have resounded the expression of the church's heart, and hope, "Thy kingdom come." Great leaders, pillars of the church, have been racked and stoned; and yet they never thought that the cause would perish with them. Amid all their sufferings, and even when they were dying, "after this manner they prayed," "Thy kingdom come." With this prayer will missionaries go forth. It is true, they must labor, and meet with discouragement; but their daily prayer will support their daily faith. Nor shall we despair. Our daily prayer shall minister to our daily faith; and if we faint for a moment, when "after this manner we pray, "Thy kingdom come," we shall blush at our unbelief, and be strong in faith, giving glory to God."—Rev. R. Watson.

Encouragement to Pray.

About sixty years since, three pious brothers covenant together to observe a particular day of every week to offer special prayer for the conversion of their aged father. The old gentleman was a strict moralist, and one who deemed conversion unnecessary, and consequently would resist every appeal to repent and yield, to be saved by grace alone. Thus he lived till the age of eighty years. But his faithful sons would not give him up for lost; they continued for fifteen years to offer their prayers before perceiving any visible token of good. At length, however, to their unspeakable joy, their aged father, during the past year, became the subject of God's converting grace. He publicly professed his faith in Christ by uniting with a Christian church. A few weeks after this, the old gentleman sickened and died; but he left behind him an evidence of God's power and willingness to save to the uttermost all who came unto him through our Lord Jesus Christ.

In view of facts like the above, let praying souls take courage, and hold on in well doing, for in due season ye shall reap if ye faint not.—*Zion's Herald*.

Beautiful Eulogium.

Sir James Mackintosh, the English Historian, in a letter to Dr. Pau, draws the following beautiful and affecting picture of his wife, soon after her decease.

"Allow me, in justice to her memory, to tell you what she was, and what I owed her. I was guided in my choice only by the blind affection of my youth, and might have formed a connection in which a short-lived passion would have been followed by repentance and disgust; but I found an intelligent companion, a tender friend, a prudent matron, the most faithful wife, and as dear a mother as ever children had the misfortune to lose. Had I married a woman who was easy or giddy enough to have been infected by my imprudence, or who had rude and harshly attempted to correct it, I should, in either case, have been irretrievably ruined; a fortune, in either case, would, with my habits, have been only a shorter cut to destruction. But I met a woman, who by the tender management of my weakness, gradually corrected the most pernicious of them, and rescued me from the dominion of a degrading and ruinous vice.

"She became prudent from affection, and though of the most generous nature, she was taught economy and frugality through her love for me.

"During the most critical period of my life, she preserved order in my affairs, from the cares of which she relieved me; she gently reclaimed me from dissipation; she propped my weak and irresolute nature; she urged my indifference to all the exhortations which have been useful and creditable to me; and she was perpetually at hand to admonish my heedlessness and improvidence. To her I owe that I am not ruined outcast; to her whatever I shall be. In her solicitude for my interest, she never for a moment forgot my feelings and my character. Even in her occasional resentment—for which I but too often gave just cause (would to God that I could recall those moments!) she had no stiffness or acrimony. Her feelings were warm and impetuous, but she was docile, tender and constant. She united the most tender prudence with the most generous and quickeless nature, with a spirit that disdained the shadow of meanness, and with the kindest and most honest heart.

"Such was she whom I have lost; and I have lost her when her excellent natural sense was rapidly improving, after eight years of struggle and distress had bound us fast together, and moulded our tempers to each other; when a knowledge of her worth had refined my youthful love into friendship, before age had deprived it of much of its original ardor. I lost her, alas! (the choice of my youth, and the partner of my misfortunes,) at a moment when I had the prospect of her sharing my better days. To expect that any thing on this side the grave can make it up, would be vain and delusive expectation. If I had lost the giddy and thoughtless companion of prosperity, the world could easily repair the loss; but I have lost the faithful and tender partner of my misfortunes; and my only consolation is in that Being under whose severe and paternal chastisement I am cut down to the ground."

Home Mission Department.

OFFICE OF THE AMERICAN BAPTIST HOME MISSION SOCIETY, NO. 354 BROOME STREET, CORNER OF ELIZABETH STREET, NEW YORK.

For the Christian Secretary.

AM. BAPT. HOME MISSION ROOMS, NEW YORK, JAN. 12, 1843.

Missions in the United States.

NUMBER II.

GENERAL INCREASE OF POPULATION.

The population of the United States, according to the census of 1840 was 17,062,586, and at present it cannot fall but little short of 19,000,000.

The rate of increase of the population for 50 years past has been about 33 per cent. or one third every 10 years. With the present causes of increase in operation, and an exemption from desolating providences, the population must soon become immense. Thus, let us suppose the same ratio of increase will continue through the present century, (it may be greater,) reckoning in round numbers we shall have—

In 1850 a population of about	22,700,000
" 1860 " "	30,300,000
" 1870 " "	40,400,000
" 1880 " "	53,900,000
" 1890 " "	71,900,000
" 1900 " "	95,000,000

Or more probably, 100,000,000.

That is about five times more numerous than at present, and reckoning the present population of various places, four times more than that of Great Britain; equal to that of Germany, Great Britain and Italy; or of Great Britain, Holland, Belgium, Austria, Prussia, Switzerland and Italy; half as numerous as that of Hindooostan, and two-thirds that of China.

How overwhelming is this calculation!* Some persons now 50 years of age, will probably live 27 more. If so they will see the present population doubled. The babe of to-day who is spared only three score years will find himself in the midst of 100 millions of his fellow-men. Some who this year arrive at manhood will, probably aid in swelling the number, and their children be the active men and women of that period. Reader! you may be of the number. What changes will have taken place then! How great will even those prove which will happen in either of the intervening periods. How will the demoralizing and soul-destroying influences of this world have been multiplied; how much their power increased; and how many, to enjoy them, will have periled their souls and passed away to the retributions of eternity! What Christian can entertain this train of thought without feeling impelled by every holy consideration to give himself, his influence, and his means of every sort to the work of counteracting sin and error in every form, and endeavoring to establish the institutions of the gospel throughout the land?

INCREASE OF POPULATION AT THE WEST.

The interest of the subject is increased by viewing it in connexion with the prospects of this valley as including all the States and territories west and south-west of the Alleghany mountains. The increase of population in this region is far greater than in the Atlantic States—doubling every ten years, as will be seen in the following table which shows the population each 10 years since 1800.

At that time it was	385,647
In 1810 " "	1,099,160
" 1820 " "	2,217,464
" 1830 " "	3,672,569
" 1840 " "	6,342,833

At the same rate of increase, in 1850

there will be 12,700,000.

At the same period the whole population of the United States will be but about 22,700,000, which shews that a majority of near three millions will occupy that valley and, of course, control the political interests of the nation by a majority in our national legislature. Should this ratio of increase continue through the present century, the population of the valley will very much exceed that which we have calculated for the whole United States, upon a less ratio.

WESTERN INFLUENCE.

In that region, therefore, we are to look for the seat of political influence. Already it is felt and respected throughout the land. The politician now calculates his chances of success by the acceptability of his plans at the West. Western influence, therefore, will, henceforth, make our Presidents. Western legislators will give us laws, and western morals will affect those of all the rest of the country. God grant that no western power may ever subvert the free institutions vouchsafed to us by Divine Providence at the expense of our father's blood. But while we thus pray we would not forget that effort, energetic, persevering, spiritual effort must be put forth to mould and enlighten the public mind at the West, so that its great political and moral influence shall be exercised for the preservation of these institutions and the promotion of our country's prosperity.

That there are men of learning, experience, wisdom and piety at the West is certain, and our hope is, that with the Divine blessing, they will always be enabled to control the demoralizing, anti-republican, anti-christian influences existing

* Several thoughts contained in these articles were suggested to the writer's mind by an interesting pamphlet, published last year by the Executive Committee of the American Home Mission Society, entitled, "Our Country, its Capabilities, its Perils, and its Hope;" a pamphlet which he commends to the careful perusal of every American Christian.

around them. But theirs is no easy task. They labor to fit for the exercise of American liberty, the representatives of many European nations, and to harmonize the discordant, mental, and moral elements collected together from many foreign and domestic points. In doing this they must remove prejudices and reform vices which from long national sanction and personal indulgence have become almost innate; they must overthrow the dogmas of horrid headed sects, and expose the absurdities of religious charlatans; they must disarm infidelity of its dangerous influence; they must strip from the "man of sin" the meretricious veil which hides his deformity and rottenness, and they must do this and much more in the midst of ignorance, far more prevalent than had been generally imagined but a few months ago.

According to the late census, there are in the valley of the West nearly a quarter of a million of white persons over twenty years of age, unable to read and write. In the same territory are a million and a quarter of children between five and fifteen years old, and schools to accommodate only half a million; thus leaving three-fifths of the rising generation without any provision of this kind. This is not owing to any apathy towards education, but to the rapidity with which the population rushes in, surpassing the efforts of public and private philanthropy to meet its wants. Add to this, the vast amount of degraded mind poured over the West by the immigration of Catholic Europe. Such masses of ignorance, of every where and in all ages, are the material of all others most dangerous to liberty; "for, as a general fact, uneducated mind is uneducated vice." Half a million of unprincipled, reckless voters, in the hands of demagogues, may, in our balanced elections, overrule all the property, and wisdom, and moral principle of the nation."

REVIVALS.

Letters received since our last, give information of the progress of revivals in a large number of places. The revival in the Baptist church in Cabotville under the pastoral care of Rev. J. G. Warren, which has been in progress since Aug. or Sept. last, some account of which, has already been published in the Watchman, still continues. Sixty-six have already been baptized, and the work of late, as we learn from Mr. Warren, seems to have revived with renewed energy.

We learn from the Rev. J. F. Wilcox, recently settled over the Baptist church in Taunton, in a part of that town there is a very pleasing attention to religion. Several have already indulged hopes, and a considerable number more are anxiously inquiring.—Reflector.

From the Banner and Pioneer.

BAREN Co., Ky., Dec. 20, 1842.

Br. Buck:—The church at Dover, six miles from Glasgow, of which I am pastor, agreed at their November meeting, that they would on the last day of November, commence a protracted meeting. Accordingly on Wednesday, brother Kinchen, D. Dossey, and brother Wm. F. Spillman came to labor with me, and on Sunday, brother Moses Aikin came to our assistance, so that some one or more of these brethren was with me constantly, with the exception of one day and night, until the meeting closed. On Tuesday, the 13th of December, the congregation convened on the bank of Skegg's Creek, where brother Aikin, in presence of a vast concourse of spectators, immersed 61 willing converts in the name of the Father, Son and Holy Ghost. On Wednesday the 14th, our meeting closed, 73 having related their experience, and were received as candidates for baptism. Perhaps about 15 more had professed hope before the meeting closed, and when it did close, I think near 30 appeared to be anxious inquirers. May the Lord carry on his own work. The church from the first appeared to be prepared for and expecting a blessing.

THOMAS SCRIVNER.

For the Christian Secretary.

MR. EDITOR.—Being aware that you are a strict observer of the Sabbath, I take the liberty of offering you the following remarks for publication, relative to peddling milk in our city on the Lord's day.

Just as the Sun begins to spread his glorious light over our city on the Sabbath morning, and every thing appears quiet and peaceful, the calm and reflecting mind is suddenly disturbed by the noise of some 12 or 14 milk wagons driving around our streets. This is what I wish to call the attention of our citizens to, and I think it ought to engage the serious consideration of our city authorities; and I hope that ere long there will be a law passed by them, prohibiting the traffic, which not only interrupts the peaceable enjoyments of the Sabbath by the inhabitants of our city, but renders that day (when so violated) more of a curse than a blessing to the man who is engaged in selling his milk. Even some of those men who peddle milk, are themselves entirely opposed to it.

One of them has informed me that there is not a single Sabbath morning when he peddles milk, but that his conscience forbids him doing so. And that he cannot quit, because some of his customers say, that if he does not supply them with milk on Sunday, they will find another who will. Therefore, if he stops supplying his customers on Sunday, they will engage some one who will furnish them with milk on that day, and also throughout the week. And as a consequence, he would be obliged to give up this business, by which he gains a support for himself and family.

I am aware that there are some of our citizens who urge the plea, that it is necessary they should have milk on the Sabbath. But supposing our milkmen furnish them on Saturday afternoon, which will keep well enough over Sunday in the winter, would not this satisfy them? And when summer comes, why not undergo a little self-denial, rather than have the Sabbath violated in such manner as it is at the present time, by this traffic?

The following is the picture of Papal Rome, drawn by the pencil of Luther at the Reformation. Popery then presented the consummation of all wickedness, and, according to its own avowal, that it never changes, it has retained the same horrid traits of character to the present day. In a republican government, where liberty of conscience and the light of the gospel irradiates the realm, there will be of necessity a Jesuitical accommodation to circumstances, and the workings

of the system will be smothered; but only let an ascendancy be once obtained by Romanists, and "the man of sin" in all his diabolical form and features will be prominently seen. Bibles only burnt now by two or three hundreds, will then be destroyed by thousands. The pure Bible they cannot endure—its light is terrible; the only way then for Christians is to give it increased circulation throughout the land. But read:—N. Y. Bap. Reg.

THE STATE OF ROME AT THE REFORMATION. True it is that I have attacked the Court of Rome; but neither you, nor any man on earth, can deny that the corruption there is greater than that of Sodom and Gomorrah, and that the impiety that reigns there is past hope of cure. You know it, that for many years, Rome has been inundating the world with all that could destroy both body and soul. The church of Rome, at one time foremost in holiness, has become a den of thieves, a scene of prostitution, a kingdom of death and hell (—a holy mother in the estimation of the Tractarians,) so much so, that were Anti-Christ himself to appear, he could not make his malignity worse. All this is clearer than the very light of the sun. She deserves to have no better chief than Satan himself.—*Luther's Letters to Pope Leo X.* in 1520.

THE SABBATH IN NEW ORLEANS, AGAIN.—We record with great pleasure every indication of advance in New Orleans towards a due observance of the Lord's day. There is much to be done, but not so much as to discourage the faithful friends of the Sabbath. Step by step, the thing will be accomplished. We now learn, by the Picayune, that a number of the most respectable shoe dealers in that city, have come to the determination to close their stores on the Sabbath; and we join with that paper in the hope that the example will be followed by persons in other branches of business.—*Bost. Recorder.*

HARTFORD, JANUARY 20, 1843.

The Christian's Work.

The true Christian is engaged in a "great work," and that work, although embracing several departments, is essentially the same in itself. He has to "work out his own salvation with fear and trembling," always remembering that "it is God who worketh in him to will and to do." At the same time he is to "let his light shine" within the sphere of his direct influence—to labor diligently as he has opportunity, to promote the cause of Christ in his own family or neighborhood, in the church to which he belongs, and in the community where he resides. Yet he is also to remember that "the field is the world;" and thus he is to be engaged, according to his ability, in spreading the light of the gospel wherever darkness prevails over the face of the earth. All these are but parts of the same great enterprise—all connected with the establishment of the same kingdom—and all advancing or languishing together. The cause of Christ is the same everywhere. "The kingdom of God is within you," and the kingdom of God is around you, yet it is but one kingdom.

The principles which operate, and which must be employed, in demolishing the empire of Satan, and establishing that of holiness in any individual soul, will of necessity extend their influence in promoting the same work around him and throughout the world. It is manifestly impossible for those high and holy affections which characterize a work of grace in the heart, to be in exercise there, without impelling to fervent prayer, active effort, and self-denial if necessary, for the salvation of souls at home and abroad. Let every professed disciple of Christ bear this in mind. No one can expect to be growing in grace, who is not engaged sincerely and earnestly in endeavoring to promote the Redeemer's cause in the earth; while it should be remembered that he who is not growing in grace, has very great reason to doubt whether he has any grace at all. These are sober truths; and however prone some may be to lose sight of them, "they are all plain to him that understandeth, and right to them that find knowledge."

CHRISTIAN UNION.—Some very good Christians (charity, at least, requires us to hope this of them) have very peculiar views of the nature of true Christian love and union, and resort to very peculiar methods of promoting it. A Pedobaptist minister recently preached upon this subject, from the text, "Master, we saw one casting out devils in thy name, and we forbade him because he followeth not with us." The preacher of course professed to agree with the Saviour in condemning the spirit evinced in this declaration, and then proceeded very adroitly to labor those who persisted in "casting out devils" without coming upon his grounds of Christian union! It is presumed that our good brother meant no harm to the Baptists, as it is certain he did none.

[An esteemed friend in the country has sent us the following article for publication. It appeared originally as an editorial in the columns of the Secretary in Jan. 1835, and is probably from the pen of our respected predecessor, Rev. Augustus Bolles.]

Why not Stop and Enquire?

The times in which we live, are manifestly those of the utmost importance to religion itself, and all its varied interests.

It is believed that no era within the compass of Christian history, has been distinguished by the combined influence of so great a variety of causes, operating at the same time upon the family of man, as the present. And what adds greatly to the importance of the present era, is the fact, that new and additional sources of influence, either for good or evil, are opening around us with increased rapidity every day.

We perfectly recollect the solicitude of mind excited by the publication of the first religious newspaper we ever saw,—the Boston Recorder. Since that time, periodicals

have multiplied with amazing celerity, which assume names purporting the promotion of religion. It is no part of the object of these remarks to inquire whether the church of God or the world are the better or worse for their existence. The fact is assumed, that their influence is become universal, at least in these United States, and has been the means of organizing every sect, and defending the dogmas of each.

During the period of twenty years past, various denominations have engaged in enterprises of various names, and in various forms, the objects of which are all intended to be characterized by the general phrase, "Evangelizing the World." In aid of these enterprises, the periodicals distinguished as religious, have been embarked, almost without exception. By this mode of operating, every fiber of the soul of a reader is made to feel, and action, as well as knowledge, is already extended beyond what could have been effected without it, in a period of time which none can determine. In the midst of all this din of preparation, and action, ought not Christian professors—ought not the editors of periodicals professedly religious, often pause and inquire?

Be not startled, reader, I am not for stopping to inquire whether any one of the enterprises of the day to spread the gospel, or, if you please, for "evangelizing the world," is a duty. This is no longer a question. But I am for stopping to inquire, whether vital godliness—religion of the heart—love of God—the indwelling joys of salvation—strict self-denial—absolute, and not nominal humility—and a close, conscientious conformity to the word of God in all things, are not gradually and generally waning away from the churches? The startling and exceeding unpopular character of these inquiries is fully understood, as well as the answer with which they are met; that when any church is fully engaged in, and liberal in the support of, "the benevolent objects of the day," there all the above named qualities and graces must necessarily exist. Observation, however, proves that such is not always the case. It may be so—it may not be so.

Is it not frequently the case, that ambition, or a mere spirit of competition, either of which may be wholly apart from holy motives, (and these are all that God approves,) impel people to liberality in the bestowment of funds? To the influence of such unsanctified ambition, or sectarian zeal, may we not trace many of the projects resorted to at the present day, to raise funds? It seems too manifest to admit of a doubt, that the maxims of wicked politicians is gaining ground amongst the professed disciples of Christ; that "the end sanctifies the means."

On what other principle can one account for vanity fairs and musical exhibitions, of a character which their abettors dare not even denominate religious, and other means which need not be named; the avail of which, it is said, are to go to some good people for some good purpose; and with this apology, conscience is required to be satisfied, and an unbelieving world are forbidden to gainays.

No desire is indulged, to lessen by a single dollar, the amount of donations raised for good objects. But in acquiring means to do good, ought not strict reference to be had to the word of God, and the spirit of that word? Why not then, in all cases, pause in the outset, and prayerfully attend to such an inquiry; to know whether the thing to be done, or rather the manner of doing it, is going to render true religion a subject of ridicule in the eyes of its enemies? Whether the sober dignity and influence of internal and practical piety are not abridged and lowered down the level of mere worldly and carnal policy by what is proposed to be done?

If this course were adopted in the fear of God, would not the interests of pure and undefiled religion be quite as safe, and as sure to be advanced, as by an opposite course? Our readers will see by a letter in another column, that Detroit has completely rivalled our eastern cities in three splendid and gleeful fairs, in which a vain display has produced the sum of four thousand five hundred dollars, and all for religion. But whose heart was made better by attending these fairs? Whose heart was ever made better by attending to similar means in any city? Ought Christians to cater for the gratification of vain and carnal men and women, young or old, for the purpose of abstracting their money for pious objects? And yet, so prevalent has the practice become, that the faint whispers of doubt elicited by early examples, are hushed in silence, and one class has followed the example of another, till none can say, I was not I. And what is still more fearful is, that like every other wrong practise, the thing itself degenerates; and in the unholiness ambition of one set of managers to outdo another, no one can foresee into what gross abuses the whole may sink.

From selling at enormous prices

THE CHRISTIAN SECRETARY.

however, just say, that there have been many, perhaps a hundred conversions in the town, and there is still a state of deep religious feeling in the greater part of the community. Twenty-four have united with the Baptist church by baptism and quite a large number more appear to be about ready to unite. About thirty, I understand have joined the Methodist class, and a few have been received by the Congregational church. The work of the Lord, we trust, has not yet stopped. Pray for us that it may advance with more power.

Yours in Christ, S.—

Bristol, Jan. 16, 1843.

WETHERSFIELD.—We learn that a very interesting work of grace is in progress at Wethersfield. The work commenced with the Baptist church, under the preaching of Mr. Smith, of Pittsfield, Mass., the church having been destitute of a pastor for a year or more. In the Congregational and Methodist churches united with the Baptist church in their efforts to carry forward the work, but we learn that separate meetings are now held among the different denominations. At the last advices we had, the work was progressing with increased power, as many as seventy or eighty having manifested a desire for salvation in a single evening. Br. Smith was still engaged in laboring with the church when we received our information, and we would express the hope that he might continue, until some other laborer can be found to take his place.

DOVER ASSOCIATION, V.A.—The Religious Herald says that the number of baptisms in this Association from the first of Oct. 1841, to January, 1843, a period of fifteen months, exceeds five thousand. There are 24,228 members in the Association.

THE SOMERS MUTINY.—We have not learned whether the Court of Inquiry have closed their investigations in this case or not. The examination of witnesses has been thorough, every hand on board the brig having been, or is to be, examined. When the result of this investigation is known, we shall publish it.

In the course of the proceedings in this case, the log book of the Somers was placed in the hands of acting master Eld. of the North Carolina, and by some means or other, the reporters for the New York press got access to it, and its contents were published to the world, or that part at least relating to the discipline on board the vessel during her voyage to the coast of Africa. From this statement it appears that no less than two thousand three hundred and thirteen lashes were inflicted upon the sailors during that voyage embracing a period of a little more than six months.

We know but little about naval discipline, and consequently cannot judge of the necessity in the case, of such a rigorous course of discipline. The number of lashes will average nearly a dozen every day from the time of the sailing of the Somers till her return. A boy named Dennis Manning, aged 14 years, received one hundred and one lashes, in the space of two months. The infliction of upwards of two thousand lashes, and the hanging of three of the crew, during a six months voyage, proves, either that Capt. Mackenzie is unfit to command a ship, or that he had a very turbulent crew.

We cut the following paragraph from a secular print.

The Bey of Tunis has by a decree struck the fitters from every slave in his dominions, shut up the slave market, and proclaimed the entire abolition of human slavery.

The progress of human freedom is still onward. The dark and benighted corners of the earth appear to be waking up to the great cause of universal emancipation; and already have the chains of slavery been broken in places where, a few years since, the most ardent friend of human liberty could not have expected it. Will our own free country be the last to tolerate freedom, in the legitimate acceptance of the term?

NEWTON THEOLOGICAL INSTITUTION.—From the Catalogue of this Institution for 1842-3, we learn that the number of students is—

Senior class,	6
Middle class,	10
Junior class,	15
Resident students,	23

REVIVALS.—A revival is in progress in Jersey City, N. J. A number of persons have been baptized, and others are deeply impressed.

The number of converts at Fitchburg, Mass., is stated to be between one and two hundred.

In Salem about eight hundred are said to have professed a hope in Christ.

About seventy have been baptized at Covington, Ky., opposite Cincinnati.

Fifty persons have recently been baptized at Winchester, Pa.

At Newfink, Ulster Co., N. Y., thirty-three have been baptized.

At Tuscarora, Pa., a revival is in progress, principally among the Presbyterians.

The Fourth Baptist church at Richmond, Va., has had an addition of nineteen by baptism, and nearly as many more are supposed to have been converted.

The Salem church at Muskingum, O., has received twenty by baptism.

Eighty-one have been baptized at Madison, Lake Co., and more are expected to go forward in the ordinance.

The First church, Cincinnati, has received 68 by baptism. The Union Baptist church, and the Sixth church are also receiving frequent additions.

FOREIGN INTELLIGENCE.—The ship Garrick, arrived at New York, brings later intelligence from Europe. We perceive nothing of interest among the items of news, except the following from a correspondent of the Evening Post, relative to the growing of cotton in the East Indies:

"The most important item of intelligence to Americans, however, is the news from Bengal, announcing the complete failure on the part of the American planters to raise cotton in the district of Hindostan, in consequence of the hot winds and bad climate. United States cotton growers, it would seem have little to fear from that quarter for some time."

THE MOTHER'S MONTHLY JOURNAL.—We presume most of our readers are already acquainted with this popular religious Journal; but for the benefit of those who are not, we would say that it is published monthly, under the direction of Mrs. Eliza C. Allen. The object of the Journal is to diffuse correct religious sentiments in the family circle; and from our acquaintance with it, we feel warranted in saying that it is admirably adapted to the end for which it is designed. It is not sectarian, but is freely patronized by all evangelical denominations. Every mother who desires to educate her children in the "nurture and admonition of the Lord," should next to the Bible, read the Mother's Journal. Price, \$1, in advance.—G. Robins, Agent, Hartford.

A VIEW OF BAPTISMAL REGENERATION, as held by Rev. Arthur Cleveland Cox, in "Athanasius and other Poems." By W. H. Corning. Hartford: 1843.

The object of this beautifully printed pamphlet is, to combat the doctrine of Baptismal Regeneration, as held by the Episcopal church, and advocated with much earnestness in Mr. Cox's Poems. Baptismal Regeneration will always require the aid of poetry as well as the influence of the church, in order to keep it in fashion, for there is nothing in the Bible to sustain it; and we are somewhat surprised to know that while our young friend Corning can so boldly combat this error, he at the same time holds the doctrine of "infant sprinkling." We hope he will pursue the subject still further, and see if infant sprinkling is taught at all in the Holy Scriptures.

For sale at Judd's New's Office.

CORRESPONDENTS.—Several communications are on file, which shall receive attention soon.

Selected Summary.

Latest from Yucatan.

Dates to the 21st ult. have been received from Campeachay at New Orleans. We copy the following intelligence from the Bulletin :

Up to the 19th nothing decisive had been done by either of the belligerents. The Mexicans were still in possession of the heights in the rear of the city, which they had fortified; and transported thence some of the heavy cannon from the Guadaloupe.

From these shells had been thrown, some of which entered the city, and did trifling damage in burning a few shanties.

On the 17th a sortie was made by the besieged. A column 1300 strong made an attack on the Mexican position at Lleras, distance about three leagues from the city walls. The enemy, having received intelligence of the movement, made ready resistance, and one of the steamers having taken a position that enabled her to bear upon the assailants with her guns, the Campachaeños retired without any success, after the loss of three or four men.

The Mexicans are receiving reinforcements from Tabasco, Vera Cruz, and supplies of provisions, and appear to feel confident of ultimate success in the contest. On the other hand, the Yucatecos, though they boast not, appear equally confident they will triumphantly defend their rights.

The misunderstanding between the several Yucatan leaders has resulted in the retirement of General Lemus from the chief command of the army and the appointment of Gen. Llergo to the station.

It appears from the accounts that the belligerents kept up a daily firing at each other without any effect worthy of notice.

The Stanton Spectator learns from an authentic source that the books and records of Greene Co. Va., which were stolen from the Clerk's office of that County about 12 years ago, have been recently found by a fox-hunting party, in a cave in the side of a mountain.

An ACT WORTHY OF ALL PRAISE.—A mercantile firm in this city, exclusively engaged in business, became embarrassed in 1837, and settled with their creditors, by paying forty cents on the dollar. They re-commenced business, and fortune has since smiled upon their undertakings, so much that on Monday, they sent as a "new year's gift," to each of their creditors, the balance, forty per cent., amounting in the aggregate to about fifteen thousand dollars.—*Bost. Merc. Jour.*

NY AND ERIE RAILROAD.—The Dunkirk Beacon of the 4th inst. says, the operations on this road for the two weeks previous, had been carried on uninterrupted, notwithstanding the inclemency of the weather, and it was thought that the whole amount of iron rails on hand, which is enough for eighteen miles of single track, will be laid down by the first of March at furthest.

Particulars of the Assassination of Passed Midshipman Patterson.

We have received from an attentive correspondent the following interesting and melancholy particulars of the assassination of Passed Midshipman Patterson, in the streets of Mahon.—*N. Y. Herald.*

SLOOP OF WAR, FAIRFIELD, 7 Port Mahon, Oct. 31, 1842.

DEAR SIR:—

Our Squadron was a few days since thrown into great excitement by the horrid assassination of Acting Master J. S. Patterson, of the U. S. Frigate Congress, whose melancholy fate has cast a deep gloom over us all. Never has the annals of crime recorded a more daring or cold blooded murder. From the information I can get upon the subject, it is as follows:

About 11 o'clock on the evening of the 29th ult. Lieut. Hunter and Dodd, of this ship, in descending the hill lead-

ing to the wharf, were suddenly startled by the exclamation of "let me go," mingled with the noise of a scuffle, and the jingling sound of a weapon falling over the precipice. Upon hearing this, the former handed one of his pistols to the latter, and rushed to the spot where the sound proceeded. In ascending the hill Mr. Patterson, (the deceased) passed them, and exclaimed, "Oh, my God! I am stabbed!" After a few moments, both Messrs. Hunter and Dodd returned, not finding any trace of the perpetrator, or perpetrator, owing to the utter darkness of the night, and discovered Mr. Patterson lying upon the ground, a lifeless corpse!

Mr. H. remained by the body, whilst Mr. D. proceeded to the foot of the hill for a light, during which the former called the Congress for assistance. Mr. D. shortly afterwards returned, and with the assistance of Dr. Baxter of the Congress, who, coming up behind, succeeded in bringing the body from the landing place. Meanwhile, Mr. Hunter's calls for help were answered by the immediate lowering of a boat, and in the twinkling of an eye, the second cutter of the Congress, together with two boats from the Fairfield, loaded to the gunwales with the officers and crews of both ships, armed with boarding pikes, cutlasses and pistols, determined, upon hearing of Mr. Patterson's death, to exterminate the first Spaniard who dared to near the spot, and in spite of the orders and commands of Lieutenant Hunter, who had during this important crisis, exhibited that degree of coolness and deliberation, which constitutes one of the most important traits of his amiable character, they persisted in leaving the boats, and not until the arrival of a number of off-shore, were they ordered back.

Upon examination of the body, three wounds were dis-

covered, one on the left breast, penetrating the heart—the others were received in the right arm, evidently defending the body from the deadly weapon of the villain, who merely for sordid gain, struck the fatal blow, and terminated the existence of one whose memory will long be cherished in the hearts of his countrymen."

Yesterday, (Sunday) the remains of the lamented Mr. Patterson were committed to the "silent tomb." The funeral procession was large, composed of the officers of a Swedish and French vessel of war, lying in the harbor, as also the officers and crews of the different ships composing the squadron.

The greatest excitement prevails throughout our squad-

ron, and prompt measures have been taken to apprehend the fugitive. A reward of \$500 has been subscribed and offered for the arrest of the assassin.

In haste, yours respectfully, &c. Y.

MONEY STOLEN.—The Louisville Journal says that a few weeks ago, a son of Mr. McNaught, President of the Bank of Kentucky, started from that city for Danville with \$30,000 in bank notes for the Danville branch. When he arrived there, he found one of the packages containing \$10,000 missing. He immediately returned in search of it, but he had not found it.

NY LEGISLATURE.—Gov. Bouck's Message to the Legislature of New York was delivered on Tuesday last of December. The Governor recommends a further suspension of the Erie Canal, and approves of the suspension of that work by order of the last Legislature. He specifies certain public works which he recommends should be completed. He states the aggregate amount of the public debt due on the 31st of September, 1842, to be \$2,737,743, and the amount of interest which will be payable thereon the present year, \$241,630.

The expenditures of the State during the last year on account of the State Canals, and all the payments from the Treasury, amounted to \$2,935,555. The revenue of the State Canals amounted to \$1,798,692, and receipts into the Treasury on account of the General fund \$938,197, making a total of \$2,736,890.

The productive capital of the Common School Fund is \$1,968,259 from which a revenue was derived of \$92,029, of which was added from the income of the United States Deposit Fund the sum of \$165,003, and there was a balance of revenue from the fund of the preceding year of \$90,161. The amount of Common School dividends, and miscellaneous expenses, was \$275,187.

JOHN TAYNE.—We learn from Washington that the Hon. Roger B. Taney, Chief Justice of the United States, is at present very ill in that city. Fears are expressed that his illness will prove fatal.

WRECK.—The brig Mohawk, from Palermo, which ar-

ived here yesterday morning, reports that on the 13th of December, in lat. 25° 17' lon. 46° 45' she spoke ship Fran-

ces, Wescott, from Liverpool, bound to Savannah; had sprung a leak that morning at 8 o'clock; kept company til 7 A. M. on the 17th, when the leak had gained so much that they then had 5 feet of water in the hold; as the leak gained so fast it was determined to abandon the ship. To save her some provisions, wood and water, and the crew, 25 in number with their luggage, left her at 2 P. M. having 14 feet of water in the hold, with every appearance of going down soon.

DISTRESSING ACCIDENT.—Major John Taylor, of Tallahassee, a citizen of great worth and responsibility, was, on the 15th ult., thrown from his sulky, about 8 miles from Tallahassee, which caused his immediate death.—*Apalach.*

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LOSSES OF THE HENRY CLAY.—By passengers on the mail boat from Louisville yesterday morning, we learn that the steamer Henry Clay, Capt. Jones, on her way up, struck a snag at Island No. 38, a few miles above Randolph, Tennessee, and instantly sank to her cabin floor. The boat and cargo is a total loss—no lives lost. This is a serious accident, and the loss falls on Cincinnati. The Henry Clay was one of our best boats. She was built 14 months ago, at a cost of \$40,000. There was only \$12,000 insurance on her.—*Cincinnati Repub.*

THE MILLER TABERNACLE.—The Mayor of Boston has

put a stop to the erection of this building, in consequence of the weakness of its wall. Probably the Millerites thought it would stand as long as they should require it.

HON. FRANCIS S. KEY.—Key, who has been for many years

widely known as an able lawyer and who formerly for some years held the office of District Attorney for the District of Columbia, died at the residence of Charles How-

ard, Esq. his son-in-law, at Baltimore, on Wednesday eve-

ning last.

We learn from the Cincinnati Chronicle that the number of hogs killed at that place this season up to the 1st of Jan-

uary was 115,000. It is supposed that the number will

reach before the season is over, 150,000. The meat is

said to be very fine. A portion of the provisions put

up this season has been for Europe and other foreign mar-

ket.

THE NEW YORK COMMERCIAL ADVERTISER.—The New

York Commercial Advertiser mentions that Mr. Jacob Sherod, of that city, has contributed to the

Orphan Asylum at Bloomingdale, no less than six hundred

and fifty pairs of yarn stockings, all of them of her own

handi-work.

THE JOURNAL OF COMMERCE.—"Spencer was right in

his calculation that the homeward bound packets from Liv-

erpool would have specie on board about these days. The

packet next due will bring us about a half a million of dol-

lars."

THE BOSTON TRAVELLER.—The Boston Traveller predicts that in ten years from Jan-

uary 1843, Boston will contain 200,000

THE CHRISTIAN SECRETARY.

Poetry.

For the Christian Secretary.

LINES,

On the recent death of a beloved cousin, Austin S. Mott,
for several years an exemplary member of the Baptist
church in Lebanon, Conn.

BY REQUEST OF HIS BELOVED WIDOW.

Widow, grieve's sable robes around thee cast,
Mournfully whisper the song of the past;
The brightest link in its chain hath been torn.
The dearest tie to the grave hath been borne;

Adown thy pale cheek the tear chases tear;

The star of thy life no longer is here.

Yet mourn not, weep not, the star beameth bright,

Glowing in yonder pure home-land of light;

O'ershadow'd by earth's lustre was dim'd,

Thy husband and friend, in yon angel land

With Gabriel's host forever shall stand.

Broken, ye fatherless ones, is your band,

And doom'd to decay is love's guiding hand;

Mirth hath been cha'd by the pall and the bier,

And childhood's bright smiles have fled for the tear;

Alone ye must stem the dark tide of life,—

With danger and death the current is rife.

Alone, did I say! alone ye're not left,

Though death's fatal hand hath early bereft;

God's powerful arm shall ever protect;

His wisdom and grace the orphan direct;

Rich blessings and joys to thee shall be given,

If thou wilt but trust thy father in heaven.

May Time's rapid wing as she takes her flight,

Ere long this thrice broken band re-unite,

May they swell the song to redeeming love,

Strike an angel's lyre in mansions above,

Be clad in rich robes of pure virgin white,

And bask in bright gems of radiant light.

Ashford, Jan. 1843.

MARTHA.

Miscellaneous.

Taking the Veil.

The following account of the ceremony of taking the veil, in a Convent in Mexico, is from a work which has just issued from the press of Messrs. Little and Brown of this city, entitled "Life in Mexico during a residence of two years in that country, by Madame C— de la B—." The author is known to be the wife of the Chevalier Calderon de la Barca, formerly Spanish Minister to this country, and subsequently Spanish Envoy to Mexico, after the recognition of the independence of that republic by the mother country. Madame Calderon's position secured to her opportunities of observation which would be denied to most persons. The ceremony of taking the veil has been often described, but never perhaps has the parting of friends, which the act involves, been depicted with more thrilling interest, than in the following passages from Madame Calderon's work. She received an invitation as follows:

"On Wednesday, the — of this month, at six o'clock in the evening, my daughter Donna Maria de la Concepcion, P—, will assume the habit of a Nun in the choir and the black veil in the Convent of Our Lady of the Incarnation. I have the honor to inform you of this, entreating you to co-operate with your presence in the solemnity of this act, a favor which will be highly esteemed by your affectionate servant, who kisses your hand." MARIA JOSEFA DE —."

The girl being of distinguished family, the ceremony was expected to be peculiarly magnificent. Madame C., having called at the house in the morning, to make arrangements for attending the ceremony with the family, found about a hundred persons, relations of the family, assembled, at a sort of *fête*, given on the occasion. The young lady who was about to be entombed alive, was dressed in purple velvet, with diamonds and pearls, and a crown of flowers; the *corsage* of her gown being entirely covered with bows of ribbon of different colors, which her friends had given her. She had short sleeves with white satin shoes. She was handsome, and only eighteen years of age. Madame Calderon having arranged for her attendance upon the ceremony, took her departure from the house to return again in the evening.—She says—

"I arrived at the hour appointed, and being led up stairs by the Senator Don —, found the morning party with many additions, lingering over the dessert. There was some gayety, but evidently forced. It reminded me of a marriage feast, previous to the departure of the bride, who is about to be separated from her family for the first time. Yet how different in fact this banquet, where the mother and daughter met together for the last time on earth!

"At stated periods, indeed, the mother may hear her daughter's voice, speaking to her as from the depths of the tomb, but she may never more fold her in her arms, never more share her joys or her sorrows, or nurse her in sickness; and when her own last hour arrives, though but a few streets divide them, she may not give her dying blessing to the child, who has been, for so many years, the pride of her eyes and heart.

"I have seen no countries where families are so knit together as in Mexico, where the affections are so concentrated, or where such devoted respect and obedience are shown by the married sons and daughters to their parents. In that respect, they always remain as little children. I know many families, of which the married branches continue to live in their father's house, forming a sort of small colony, and living in the most perfect harmony. They cannot bear the idea of being separated, and nothing but dire necessity ever forces them to leave their *father-land*. To all the accounts, which travellers give them, of the pleasures to be met with in European capitals, they turn a deaf ear. Their families are in Mexico, their parents, and sisters and relatives, and there is no happiness for them elsewhere. The greater, therefore, is the sacrifice, which those parents make, who from religious motives, devote their daughters to a conventual life.

"—, however, was furious at the whole affair, which, he said, was entirely against the mother's consent, though that of the father had been obtained; and pointed out to me the confessor, whose influence had brought it about. The girl, herself was now very pale, but evidently resolved to conceal her agitation, and the mother seemed

as if she could shed no more tears—quite exhausted with weeping. As the hour for the ceremony drew near, the whole party became more grave and sad, all but the priests, who were smiling and talking together in groups. The girl was not still a moment. She kept walking hastily through the house, taking leave of the servants, and naming, probably, her last wishes about everything. She was followed by her younger sister, all of them in tears.

"But it struck six, and the priests intimated that it was time to move. She and her mother went down stairs alone, and entered the carriage, which was to drive them through all the principal streets to show the nun to the public, according to custom, and to let them take their last look, they of her, and she of them. As they got in, we all crowded to the balconies to see her take leave of her house, her aunts saying, "Yes, child, *despedite de tu casa*, take leave of your house, for you will never see it again!" Then came sobs from the sisters, and many of the gentlemen, ashamed of their emotion, hastily quitted the room. I hope, for the sake of humanity, I did not rightly interpret the look of constrained anguish, which the poor girl threw from the window of the carriage at the home of her childhood.

"They drove off, and the relations prepared to walk in procession to the church. I walked with Count S—, the others followed in pairs.—The church was very brilliantly illuminated, and, as we entered, the hand was playing one of Strauss' Waltzes! The crowd was so tremendous, that we were nearly squeezed to a jelly in getting to our places. I was carried off my feet by two fat Senoras in mantillas and shaking diamond pendants, exactly as if I had been packed between two movable feather beds.

"They gave me, however, an excellent place, quite close to the grating, beside the Countess de S—, o, that is to say, a place to kneel on. A great bustle and much preparation, seemed to be going on within the convent, and veiled figures were flitting about, whispering, arranging, &c. Sometimes a skinny old dame would come close to the grating, and lifting up her veil, bestow upon the pensive public a generous view of a very haughty and very wrinkled visage of some seventy years standing, and beckon into the church for the major-domo of the convent, (an excellent and profitable situation by the way,) or for *Padre* this or that. Some of the holy ladies recognized and spoke to me through the grating.

"But at the discharge of fireworks outside the church, the curtain was dropped, for this was the signal that the nun and her mother had arrived. An opening was made in the crowd, as they passed into the church, and the girl, kneeling down, was questioned by the Bishop, but I could not make out the dialogue which was carried on in a low voice. She then passed into the convent by a side door, and her mother, quite exhausted, and nearly in hysterics, was supported through the crowd to a place beside us in front of the grating. The music struck up; the curtain was again drawn aside. The scene was as striking here, as in the convent of Santa Teresa, but not so lugubrious. The nuns all ranged around and carrying lighted tapers in their hands, were dressed in mantles of bright blue, with a gold plate on the left shoulder. Their faces, however, were covered with deep black veils. The girl kneeling in front, and also bearing a heavy lighted taper, looked beautiful, with her dark hair and rich dress, and the long black eye-lashes resting on her glowing face. The churchmen near the illuminated and magnificently-decked altar, formed, as usual, a brilliant background to the picture. The ceremony was the same, as on the former occasion, but there was no sermon.

"The most terrible thing to witness was the last straining, anxious look which the mother gave her daughter through the grating. She had seen her child pressed to the arms of strangers, and welcomed to her new home. She was no longer hers. All the sweet ties of nature had been rudely severed, and she had been forced to consign her, in the very bloom of youth and beauty, at the very age in which she most required a mother's care, and when she had but just fulfilled the promise of her childhood, to a living tomb. Still, as long as the curtain had not fallen, she could gaze upon her, as upon one, on whom, though dead, the coffin lid is not yet closed.

"But while the new-made nun was in a blaze of light, and distinct on the foreground, so that we could mark each varying expression of her face, the crowd in the church, and the comparative faintness of the light, probably made it difficult for her to distinguish her mother: for knowing that the end was at hand, she looked anxiously and hurriedly into the church, without seeming able to fix her eyes on any particular object; while her mother seemed as if her eyes were glazed, so intent were they fixed upon her daughter.

"Suddenly, and without preparation, down fell the black curtain, like a pall, and the sobs and tears of the family broke forth. One beautiful little child was carried out almost in fits. Water was brought to the poor mother; and at last, making our way with difficulty through the dense crowd, we got into the sacristy. "I declare," said the Countess — to me, wiping her eyes, "it is worse than a marriage!" I expressed my horror at the sacrifice of a girl so young, that she could not possibly have known her own mind.—Almost all the ladies agreed with me, especially all who had daughters, but many of the old gentlemen were of a different opinion. The young men were decidedly of my way of thinking, but many young girls, who were conversing together, seemed rather to envy their friend, who had looked so pretty and graceful, and "so happy," and whose dress "suited her so well," and to have no objection to "go, and do likewise."

Dr. Bethune on Succession.

The Rev. G. W. Bethune, an eminent clergyman of the Reformed Dutch church, recently preached a sermon on spiritual worship, in which he uses language, with reference to the pretensions and exclusiveness of the High Church Episcopalians, scarcely less bold and sarcastic than the great reformer used concerning similar traits in the "Northern Church." The following extracts will convey some idea of the facility with which he uses his weapons of warfare against this species of ecclesiastical usurpation and bigotry. The spread of Puseyism is undoubtedly the occasion of the remarks we copy, and other remarks, yet more severe, which we omit.—*Christian Reflector.*

"There was a time when every jot and tittle of a prescribed ritual must be observed to fulfil all righteousness. When no priest could stand between the worshipper and God, except he could trace a legitimate genealogical succession from Levi. When atoning sacrifice was to be offered on one altar, and the most acceptable worship presented in one temple at Jerusalem. But even as the Saviour spake to the poor Samaritan, the hour was coming, nay then was, when all this necessity for outward ceremony was to be done away. From the hour that Christ said, 'It is finished,' there has been no more sacrifice for sin—no temple but the Lord God Almighty and the Lamb—no altar but the perfect divinity of our Mediator, the Son of God—no High Priest but He the Head of the church, our Intercessor in heaven—no priesthood but the holy royal priesthood of Christians, sons of God, and members of Christ. Sacrifice, (except thanksgiving,) temple, or sacred place, (except in every place is sacred where God is communing with his people,) headship of the church, (except as ascribed only to Christ,) altar, (as applied to any place or elevation, or enclosure on earth,) and priesthood, (except as belonging to the whole fellowship of the saints,) are not known to Christianity, except as they were foisted in by a dark and designing superstition, when the Bible (in the New Testament of which such names are not to be found, but as things abrogated) lay hidden within the cell of monkish imposture; while the apostle classes disputing about genealogies, (something, as he used it, very like successions,) with idle fables and foolish and unlearned questions, such as engender strife, and therefore to be repudiated and condemned.

From the very moment that the descent of the Spirit witnessed on earth to the coronation of Christ in glory, the true worshipper hath worshipped the Father in spirit and in truth. Certain sacraments, baptism and the Lord's supper, clearly and unequivocally appointed by Christ as helps to, not substitutes for, Christian spiritual worship, have been granted; and certain men require to be set apart by the church for the preaching of the word, and the oversight of the church; but no where in the whole book is it asserted that a variety in the manner of observing those sacraments, or in the appointments and arrangements of such ministry, is fatal to true Christian worship. On the contrary, the language of our text; the express promise of salvation to faith and repentance; the charity enjoined by the apostle towards each other's conscience in external things, while he strenuously insists upon spiritual conformity to the image of Christ, most clearly teach the utmost tolerance in things not spiritually essential, towards all those who may differ from us in forms; nay, condemn bigotry and exclusiveness, as not only unchristian, but anti-christian, and an uncompromising insistence upon the likeness of others to ourselves in all things, *not* excepting our bonds, and such a preference of forms as leads to the overlooking of the weightier essentials of Christian character, as impious and heathenish. I know what I am saying—impious and heathenish. For is it not impious to deny Christianity to one whom God has owned as a Christian, by the signature of the Spirit on his Christian life? And what is heathenism, if it be not to suppose God so *unspiritual* as to turn away from a sincere worshipper because he can find no accredited and indubitable genealogy that traces back the ordination of his minister, through all the filth of the dark ages, to the hand-laying of the apostles?

The spirit of Christ is love; and if any man have not the spirit of Christ, he is none of his, whether his minister was ordained by a Bishop or Presbyter of them, whether his coat be drab or black; and we would as soon make the last a test of Christian character as the others. If he have the spirit, nothing can excommunicate him from the love of God; no, not all the thundering of bulls from the Vatican, nor flying missiles, feathered with the seeming mildness of the dove, but barbed and dipped in the venom of the serpent from the banks of the Iris.

I speak plainly, but the time has come when the advocates of *spiritual* Christianity must speak out. Silence now would be falsehood, unremorseful submission to opinions that would exclude us from the church of God, and desecrate our sacraments, treason against the truth, and disloyalty to Christ.

We care as little, in the matter of ordination, for the lawn of Canterbury, as for the scarlet of Rome, and fear as little the denunciation of Oxford as the sneer of the sceptic. While we venerate the piety of many of her divines, honor the learning she has brought in aid of truth, bless God for the zeal of her martyrs for the spiritual religion, and love and delight to hold Christian communion with all her pious members who will hold communion with us, we see nothing peculiarly apostolic in a church which derives its ordination through a sect that excommunicated her, whom acknowledged head, and the one without which first nomination not a prelate can wear his mitre, is a woman, whom St. Paul would have forbidden to speak out in the church of God, and that receives its main support in revenue from those who protest against her usurpations. We believe the dogma, that a practical succession from the apostles is *essential* to the being of a Christian church, to be equally an imposture of ambitious power with the legitimacy and divine rights of kings. They grow from the same root—the wish of the few to chain down the many.

Pretensions, proud and unscriptural, such as theirs who would deny us room in the church of God, and shut the lips of our ministry, might be passed by with a smile at the folly that would hope to bring back the darkness of those ages, when the rack and the flames were the apostles of unity, but that weak and wavering ones of our flock may be troubled and seduced. Therefore, we say, let men worship God by faith in Christ Jesus, in spirit and in truth, and they may shape their forms of worship as they will. We acknowledge, our holy text acknowledges, their Christianity, and would admit them to our Christian land, as freely as those of our own religious family; but when they leave the unity of the faith, and make peculiar forms a test of churchship, and deny that all besides themselves are disciples of Christ, you are to shun their false creed as you would deplore heresy, and an archian substitution of traditions and ordinances of men for the worship of the Father in spirit and in truth. They separate themselves from us, not we our

selves from them; for if we dissent, it is because they demand of us acknowledgments which in our views of scriptural truth we cannot make without sin. We speak plainly, without passion, and since the day of the Inquisition is past, without fear. We have no wish to quarrel with our fellow Christians, but must, when compelled, vindicate our churchship and Christianity."

"HIGH CHURCH PRESUMPTION."—The Presbyterian, in an article with this heading says,—"The High Church press and ministry has assumed of late a tone so offensive and so remarkably like Oxford, (which in its tenor is the echo of Rome) that it becomes the imperative duty of ministers of the gospel who do not acknowledge the divine right of prelacy, to express themselves without reserve, and rebuke the anti-christian spirit, which, under the garb of zeal for the church would exclude from the hopes of heaven the most devoted servants of Jesus Christ." These remarks are made in connection with a sermon of Dr. Bethune's which he has deemed necessary to publish in the columns of the Presbyterian in consequence of various reports from the High Church party, impugning his motives and temper as a preacher. "The tone of the sermon," the editor says, "is Christian, and the author is careful to distinguish between those Episcopalians who are evangelical in their views, and those who pervert the gospel."—N. Y. *Bap. Reg.*

Female Delicacy.

Above every other feature which adorns the female character, delicacy stands foremost within the province of good taste. Not that delicacy which is perpetually in quest of something to be ashamed of, which makes merit of a blush, and simpers at the false construction its own ingenuity has put upon an innocent remark; this spurious kind of delicacy which maintains its pure and undeviating walk alike amongst women as in the society of men, which shrinks from no necessary duty, and can speak, when required, with seriousness and kindness of things at which it would be ashamed to smile or to blush—that delicacy which knows how to confer a benefit without wounding the feelings of another, and which understands also how and when to receive one—that delicacy which can give alms without display, and advice without assumption; and which pains not the most humble or susceptible being in creation.

AFFLICTION.—"Devotion, like fire in frosty weather, burns hottest in affliction. With the Ark of Noah, the higher we are tossed with its flood, the nearer we mount towards heaven. When the waters of the flood came upon the face of the earth, down went stately towers and towers; but as the waters rose, the ark rose still higher and higher. In like sort, when the waters of affliction arise, down go the pride of life, the lust of the eyes, and the vanity of the world. But the ark of the soul ariseth, as these waters arise, and that higher and higher, even nearer and nearer towards heaven. O, admirable use of affliction! health from a wound; cure from a disease; out of grief, joy; gain out of loss; out of infirmity, strength; out of sin, holiness; out of death, life."

AN AMUSING INCIDENT.—We sat down a few evenings since in the Broadway Society, listening to a reformed drunkard who was giving over the history of his past life, when he came to a stormy wretched night in which he put into a noted rum-shop, where he got uproariously drunk and was turned out head and heels into the pitiless storm. Turning suddenly round and looking up at a distinguished advocate of temperance sitting on the platform, he said he was very happy to see the gentleman who turned him out of doors about as sick of his business of drunkard making as himself was of drunkard getting. The ex-knight of the bar, no less a personage than Mr. Sandy Welsh, took it as pleasantly as he could, though for the moment it threw him into some confusion. But it was not a little amusing to see those two individuals in such a different character and condition from what they once sustained.—*Jour. Am. Tem. Union.*

Wiclif's body, thirteen years after his death, was disinterred and burned, and the ashes thrown into a neighboring brook. Speaking of this transaction, Fuller says—"The brook did convey his ashes into Avon; Avon into Severn; Severn into the narrow seas; they into the main ocean. And thus, the ashes of Wiclif are the emblem of his doctrine, which is now dispersed all the world over." The ashes of Huss were thrown into the Rhine.

IT TAKES TWO TO MAKE A SLANDER.—"My dear friend, that woman has been talking about you again! She has been telling the awfulest lies ever you heard; why she railed away at you for a full hour!" And you heard it all, did you? "Yes." "Well, after this just bear in mind that it takes two to make a slander—one to tell it, and one to listen to it."

Good NEWSPAPERS.—The only paper currency worth more than gold and silver.

Children's Corner.

From the S. S. Treasury.

"I come to be taken in."

A young lad wishing to attend some Sabbath school, found his way to a meeting house, and was standing in the entry, as a gentleman opened the door leading to the school room. He had just stepped into the entry, and shut